

BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WILLIS AND GERARD HALLOCK, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 14.—Vol. XI.

FRIDAY, APRIL 7, 1826.

Price, \$3 in 6 m. or \$2 50 in adv.

RELIGIOUS.

WARE'S DISCOURSES.—NO. II.

MESSRS. EDITORS.—The author of the Discourses from which I made several extracts in my last communication, expressly denies that it is proper to offer religious worship to Christ. Page 191, he says, "We honour the Father by the direct offering to him of supreme worship, by the express and immediate presentation of adoration and prayer to him." &c. Now the question is, whether the honours to the Son, are to be in the same sense divine and supreme; worship in this high degree, adoration, praise and prayer. There are several reasons which show it to be impossible. &c. The Father, then, in requiring that all men should honour the Son even as they honour the Father, and saying, when he brought his first-born into the world, "Let all the angels of God worship him," required what was "impossible," i. e. impossible without incurring the sin of idolatry. And consequently his spirit, in praying, "Lord Jesus receive my spirit," ascribing "Blessing and honour and glory and power, unto Him that sitteth on the throne and unto the Lamb, forever and ever," are guilty of idolatry.

But to make statements which warrant such inferences, is not enough with the author of these Discourses. He even asserts that we are not to ask blessings of the Father for the sake of Christ. "Neither," says he, page 81, "are we to understand by prayer through Christ, that we are to ask to have our desires granted for the sake of Christ; for this is an expression without authority or warrant in the holy volume." "To ask in prayer for Christ's sake" is without example or authority in the sacred writings, and is a very different thing from asking through Christ. "The forgiveness of sins is, unquestionably, one of the blessings to be asked of God the Father in prayer; and it is undoubtedly proper and Scriptural to ask him to bestow it in the manner in which he has said he bestows it. How then do the Scriptures declare that God the Father bestows the blessing of forgiveness?" Eph. i. 32, "As God, for Christ's sake, hath forgiven you." 1 John ii. 12, "Your sins are forgiven you, for his name's sake." There is then authority in the sacred writings, for asking the forgiveness of sins in prayer for Christ's sake. But, says Mr. Ware, the phrase "for Christ's sake" in our version of Eph. i. 32, is a mistranslation of the original word. It should be "in or through Christ." Let it then be so. "As God, in or through Christ, hath forgiven you." And what is the meaning of this language? No candid person will doubt that it means on account of Christ. And how is it that we obtain forgiveness on account of Christ? The Holy Ghost shall answer. Isaiah xlii. 21, "The Lord is well pleased for his righteousness' sake," i. e. the righteousness of Him of whom it is said, v. 1, "Behold my Servant, mine Elect; he shall bring forth judgment to the Gentiles." Rom. v. 9, "Being now justified by His [Christ's] blood, we shall be saved from wrath through Him," i. e. through him, by being justified by his blood.

What then, the reader will ask, does Mr. Ware understand by praying for blessings, "through Christ"? "We are to pray," he says, "as the disciples of Christ,—through him," because through the directions he has given for acceptable prayer, and the encouragement he has offered to sincere worshippers. "But Paul has given directions for acceptable prayer, and offered encouragement to sincere worshippers. We should, moreover, follow these directions & be influenced by these encouragements. We should therefore, according to Mr. Ware's doctrine, ask God to bestow blessings upon us through Paul!"

In speaking of the priesthood of Christ, the author of these Discourses says, page 33, "Although Jesus was literally a priest, because he was of the tribe of Levi, and was not in any sense attached to the temple, or occupied in its service."—It was then, according to Mr. Ware, being of the tribe of Levi, and being attached to the temple and occupied in its service, that made a person a literal priest. And if so, all the descendants of Levi were literal priests, for they were all "of Levi," and "attached to the temple, and occupied in its service;" and consequently the Bible is not correct in telling us, that the descendants of Aaron only were of the priesthood instituted at Sinai. Yea, more; if Mr. Ware is correct, Melchizedek was not literally, what the Bible says he was, "a priest," for he was not "of Levi," and was not "attached to the temple and occupied in its service;" and Paul was incorrect in saying, Heb. vii. 3, "Every high priest is ordained to offer gifts and sacrifices;" and Heb. iii. 1, "The Apostle and high priest of our profession, Jesus Christ."

Page 117th, Mr. Ware says, "The one great purpose to be accomplished by the Messiah, toward effecting which all his offices and every part of his labours combined, was also the purpose to be accomplished in his sacrifice as high priest. It was a moral purpose; designed to 'put away sin,' not by transfer of guilt, or substitution of another mystic place in the place of the guilty, nor by any magical spell, which may change sin to innocence by a touch; but as a moral means, operating on the mind, by emotion, sympathy, admiration, and obedience. The death of Jesus, independent of and connected with them, it operates as a part of the great system of means which effects its purpose by a spiritual influence."—Here we have an explicit denial of the doctrine of atonement, all denominations. And if this is, as many suppose, the cardinal doctrine of Christianity—the doctrine whose rejection is a virtual rejection of Christianity; then there need no longer be any light, whether the author of these Discourses, like most other Unitarians, has rejected the cardinal doctrine of Christianity, and therefore virtually rejected Christianity itself.

But let us see how Mr. Ware's statements on this subject compare with those of the sacred writers. According to Mr. Ware, we do not obtain forgiveness by "the substitution of another to suffer in the place of the guilty." But according to the Bible, "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21. "Who his own self bare our sins in his own body on the tree." 1 Pet. ii. 24. "The Lord hath laid on him

the iniquity of us all, and with his stripes we are healed." Isa. liii. 5, 6. Again, Mr. Ware says, "The death of Jesus, independent of his life, character and labours, avails nothing." But the Bible says, "Now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself." Heb. ix. 26. "Now in Christ Jesus, ye who sometime were afar off, are made nigh by the blood of Christ." And "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. ii. 13, 16. "When we were enemies, we were reconciled to God by the death of his Son." Rom. v. 10. (To be continued.)

AMERICAN EDUCATION SOCIETY.

Though more has been done to counteract the exertions of the pious in this department of benevolent enterprise than in any other; and though there are more intrinsic difficulties attending the prosecution of this "labor of love" than attend the prosecution of almost any missionary or philanthropic labors, yet American Christians will never suffer their hands to hang down, nor their hearts to fail them, till the original object of this Society is secured. Facts remain facts, in spite of all cavilling and reproach. The wretched state of many parts of our country in a moral and religious view, is enough, without any minute calculation of the number of faithful preachers, to show that thousands more of devoted servants of Christ are wanted at this moment, to exert a restraining or quickening influence over a vast mass of unimproved minds.

We are told, that there are thousands of ministers scattered through the land, who are not taken into the account, in the enumeration of competent ministers by the Directors of the American Education Society. But it may be asked, What are they doing?—Where is the evidence of their able and abundant labors? It is a fact which no man can deny, that there are no inconsiderable portions of our country covered with a busy and increasing population, where the Sabbath is scarcely recognized at all, except as a day of amusement—where horse-racing, cock-fighting, gambling, &c. using, and other evil practices are encouraged; by the so-called respectable part of the community, and the rising generation are early initiated into the arts of boxing, gaming, &c. &c. And he is remembered that in these very sections of the country there is no deficiency of those who profess to preach the gospel, and who do preach it as far as they understand it, with faithfulness. But what is their general influence on the mass of mind with which they come in contact? Allow that they are instrumental in the conversion of some individuals—for which God is to be praised, and they are to be honored—yet it is undeniable, that the portion of public mind which gives law and character to the community at large, has altogether been their reach. They are despised—not only for their petty but for their poverty of intellect—for their presumption in aspiring to an official station for which they have neither natural nor inspired qualifications. Give to those sections of country an able as well as pious ministry, and you change their entire aspect within a very few short years. A minister who has grace in his heart, and a thorough knowledge of the lively oracles in his head, will exert a power any where, that will be felt, whether acknowledged or not, from the highest to the lowest citizen in the community where his lot is cast. I conclude with expressing a very earnest hope, that there will be no future intermission of zealous effort for increasing the funds, and multiplying the worthy beneficiaries of the Education Society.

A COUNTRYMAN.

ON FICTITIOUS NARRATIVES EMPLOYED TO CONVEY RELIGIOUS INSTRUCTION.

Every benevolent man who loves the religion of Jesus Christ, will desire that his grand principles may be communicated to all his unenlightened and unenlightened brethren. Of this class of ignorant men, blind to the glory of the gospel, there are many even in Christian countries; men who cannot be drawn to the house of God to listen to the words of the preacher, who will not read the Bible, and who are repelled by every thing in the form of a sermon. Yet these men may be attracted by an interesting religious narrative, like the Shepherd of Salisbury Plain, or the Dairyman's Daughter; and in reading it may be instructed in religion, and through the grace and blessing of God may be saved—saved in this way, when, it would seem, they would not have been saved in any other way—when, in all probability, without such narrative, they would have remained ignorant of truth, and hostile to goodness. Here then is an undeniable and immense benefit, resulting from such a narrative, its instructions having been accompanied by the Spirit of God. Is not this result a sufficient answer to all objections, which may be made to the employment of this method of conveying religious truth?

Let me, however, imagine an intelligent man, who has been in this manner transformed, and made wise unto salvation, visited by one of his neighbors, and addressed by him as follows:—"That little book or tract, which you esteem so highly, is unworthy of your regard. It is all a fiction. It presents to you incidents, which never existed,—conversations, which never took place,—characters, which have no being but in fancy. You have been imposed upon by a story-teller. Eternal, immutable truth has no need of fiction to support it. The great law of truth is never to be violated. We are never to do evil for the sake of good. The book is a falsehood. It ought to be thrown into the fire." To this speech he may be supposed to give the following reply:

"To me it is of little consequence, whether the narrative be founded in fact, or be the pure creation of fancy; whether the few circumstances, which serve to connect the religious instruction of the book, be circumstances which existed, or circumstances which were imagined. The book itself, with the exception, if it be, of these incidents, is no fiction. It has brought to my mind eternal and immutable truth. It has opened to my view a new world. It has been the means, as I trust, of securing my everlasting salvation. Why then should I treat my little benefactor with contempt, and indignantly burn it?"

"You say, we are not to do evil, for the sake of good; that the very point to be settled is, whether there be any evil in this affair. Your assertion, that the law of truth is never to be violated, is too broad and cannot be supported;—unlimited, unmodified, unexplained, the assertion will cast reproach upon the divine author of the parables of the New Testament; for what are those parables, in regard to the circumstances of them,

but fables, or fiction? Just read one of them, and addressed, you will remember, to the people without being called a parable:—"A certain man made a great supper, and bade many, and sent his servant at supper time to say to them that were bidden, come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come; &c. &c. Now, do you believe this to be a narrative of facts? If it is, as you must allow, a fictitious narrative; then it violates what you call truth; and it is therefore sometimes innocent and lawful to violate it. Here are circumstances of different kinds brought together in regard to a certain man, which never existed in regard to an individual man;—here are conversations, which never took place;—here is a character, which had no being but in fancy. Here is fiction, which probably some of the hearers took for fact. Here is what you call falsehood. What then has become of your objection to modern, fictitious, religious narratives?"

"If you say, that in the parables of the New Testament there was no intention to deceive;—how does it appear, that there was such intention in the writers of modern narratives? May it not be presumed, that while they had proper regard to verisimilitude in the combination of circumstances, so as to escape the charge of every thing absurdly, they took it for granted that every intelligent reader would understand the nature and character of the production. And if some, through want of familiarity with fictitious narratives, should take the relation to be a relation of fact; what would be the evil of the mistake?—When informed of their error, they might possibly think the misapprehension a reproach upon their judgment; as in the case of the Welsh parson, who remarked that in the trials of Mr. Lemuel Gulliver, surgeon, of Redriff in Nottinghamshire, there were some things, which appeared to him rather incredible;—yet, if the work was not intended to be justified, merely because they happened to misapprehend it, is condemning the innocent offender to the flames?"

"Indeed, it would seem, that a narrative might, without guilt, be constructed for the very purpose of deceiving, at least for a time; for with such a narrative did the Lord send Nathan unto David. The holy prophet began thus: 'There were two men in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe lamb.' When the story was finished, which David took to be a true narrative, his anger was kindled against the rich man, and he said, 'As the Lord liveth, the man that hath done this thing shall surely die.' When Nathan then overtook him with the remark, 'thou art the man,'—it would have been a curious incident, if David, instead of receiving the instruction and reproof of the fable, had turned upon the prophet, and in his indignation and zeal for truth, had accused him of uttering a fiction and a falsehood. Yet in what respects are you wiser in your interdict against modern fictitious narratives, which bring to the mind of the reader salutary reproof and important religious instruction? Would you proscribe the dream, the story, the fable, the fiction of John Bunyan, which has passed through more editions perhaps, than any book, except the Bible? Would you prohibit the reading of the various fictitious narratives of Mrs. Hannah More, which have produced incalculable good?"

"In the beautiful poetical fictions which have appeared in our religious newspapers within one or two years, is there nothing to be approved and admired, but every thing to be condemned? Would you denounce the Paradise Lost of Milton, which is read and extolled by all intellectual men, acquainted with the English language, but which is almost entirely a fiction? Who did ever think of accusing him of impiety for ascribing to the father and the 'Filial Godhead,' deliberations and words, originating wholly in his fancy; and for inventing the names and characters of angels, thus travelling beyond the record of scripture into the regions of imagination. Would you on this account tear out of his book his description of the noble angel, who withstood the tide of apostasy?"

The seraph Abdiel, faithful found
Among the faithless, faithful only he;
Unshaken, unobscured, untrifled,
His loyalty he kept, his love, his zeal.

A description, which may have often given confidence and energy to virtue, in the time of trial; Are not the imagination and the affections essential parts of our nature; important faculties, by the wise exercise and discipline of which, even by means of the ideal scenes of poetry and fancy, our progress in piety and excellence may be greatly promoted?"

"What if it were proved, as some learned and pious men have maintained, that the book of Job, instead of being a narrative of actual events, is a fictitious narrative, perhaps 'founded in fact,' like some of the religious tracts of the present day, or as bishop Warburton supposed, a dramatic and allegorical poem, written by Ezra after the return of the Jews from their captivity in Babylon;—would you who have been accustomed to regard it as an authentic relation, denounce this part of the inspired volume as a fiction, a lie, and a falsehood, and as worthy of being committed to the flames, because it describes conversations between God and Satan, between Job and his friends, and Job and the Almighty, which never took place,—incidents, which never existed,—and some characters, which have no being but in fancy? Would you, because from ignorance of the eastern and ancient style of writing you had misapprehended this sacred book, therefore treat with contempt a sublimer and more interesting poem, than that of Homer or Milton, and the invaluable moral and religious instructions, which, whether the work be a true or fictitious narrative, are equally important, as coming to us with the stamp of inspiration and the authority of the Almighty? Why will you not learn to distinguish between the means and the end?—between the little decorative circumstances of a narrative, and the grand principles and eternal truths, for the illustration and most effectual diffusion of which the fiction was employed?—or between the light and momentary scaffolding found useful and even necessary in the process of building, and the glorious temple itself, resting on sure foundations, built of imperishable materials, and rearing its magnificent proportions towards the skies?"

PHILAGATHOS

From the Sunday School Magazine.

A SUNDAY SCHOLAR IN AMERICA.

We have received our English periodicals from London, and in the Sunday School Magazine for December, we find the following interesting communication from one of their correspondents, who had been engaged in a Sunday School in the United States.

"I was engaged in a Sabbath School in America, in which it was a rule among the teachers that one should go out in search of those children who were breaking the sabbath day, to persuade them to come to school. The boy whom I am about to notice, was one of those brought in by myself; he remained for some time very regular, but missing him one sabbath, I went to know the cause, and was told that he was ill. I was not then allowed to have an interview with him, by the priest's orders; but, however, about half past three on the morning of the 23d of April, 1823, I was called to visit him; I must own I was a little astonished at this; however, I obeyed the summons, praising God that he afforded me this opportunity. When I entered the room, my scholar held out his hand, and said, 'Oh, Sir! I am glad you are come; I wish you had come before, but they would not send for you; I have indeed reason to bless the hour you met with me while I was breaking the sabbath day, but the next sabbath I spend will be the happiest I have ever known.' 'Do you really think you are dying?' 'Oh Sir! I know I am going to die, and shall never see you again in the Sabbath School, to hear you talk about Jesus Christ. Oh! what should I have done if I had never heard about Jesus Christ before?' 'But did you never hear about Jesus Christ before?' 'Yes; but I never was told how he loved children, and that he would hear children's prayers; I never read the Bible until you spoke to me, and gave me the Bible, and said I might read it. I should like to read it now, but I cannot sit up.' 'Do you wish I should read?' He replied, 'I wish you would read the place where Jesus Christ died for sinners?' I then read the 23d chapter of Luke; he then wished I would spend a few minutes in prayer, during which I begged, if it was God's will, he might be restored to health. When I had finished, he said, 'When I was at school I did like to hear you pray for the children, but why did you pray that I should get better now?' 'Because I should like, if it be God's will, you should come to school again. Do you not wish to come again?' 'Yes; but I would rather go to God, for he says, 'Where I am, ye shall be also.' Allow me here to remark, that he was no stranger to Scripture, for in three months he learned 373 passages of Scripture. But little more passed at this meeting; I committed him to the hands of Him that was able to keep him in the trying hour, and promised to see him again."

"I called the next morning; when I went into the room, I found that he was hastening to the place appointed for all living; and that he must shortly appear before God. Yet he feared not death, for Jesus, the friend of sinners, was his friend, and was truly dear to him. He was then dozing, but he soon awoke from his slumber, and seeing me, he held out his hand, and said, 'Oh! I longed to see you again, for I shall soon be with Christ, for I am going to heaven.' 'But are you not afraid to die?' 'No, Sir; it is for my Saviour Jesus Christ's sake, and Christ alone is all.' 'Then you can trust in him, and believe that he will carry you safe to his kingdom?' 'I must not mistrust him.' 'Then you believe that Christ has done all things well?' he sweetly said, 'Yes.' I was obliged again to leave him, and after committing him to God, I again left, and promised to be with him in the evening; he said, 'Be sure and come, for I have something for you to tell the children of the school?' I then took my leave, praying that I might be favored with another interview."

"Very few hours passed, when I was again summoned to see the last of my young friend; I hastened with all speed. On my entering, I found him perfectly happy and composed, and indeed only waiting the call of the Lord, that he might go to inherit that kingdom which was prepared for him. After a little pause, he said, 'Oh, Sir! I am glad you are come again this evening, for I shall not see another day here. But do tell the children of the school how happy I am, and tell them not to stay away from the Sabbath School, where they may learn the way to heaven, and hear about Jesus Christ; and tell them not to break the sabbath day as I have done, but come and hear what he is still doing for them; tell them to think of Henry when he is gone; tell them for Christ's sake, to remember their souls, and not to break the sabbath day; it is the advice of dying Henry.' Here his voice began to falter, so that he could scarcely speak, and he said, 'I am going fast.' I asked him if he was quite resigned; he said 'Quite.' 'But are you willing to leave your father and mother behind you in this world?' 'Oh, what is my father and mother to Christ?' 'Do you really believe he has saved you?' 'Yes.' 'Where is your hope?' he pointed to heaven, and said, 'Christ is there, he will save me, and bring me safe to heaven.' But have you not a wish your brother and all should go with you?' he said, 'Yes,' and added, 'the will of the Lord be done, as it is in heaven.'"

"He appeared to be quite exhausted, and lay for some time unable to speak, but recovering a little, he turned to his father and mother, who stood weeping by his bed-side, and said, 'Why do you cry, when I am going to Jesus Christ?' He appeared to be unable again to speak, and for a little time lay with his eyes fixed on them. He then revived again for the last time in this world, and said, 'May the Lord pardon and bless and save my dear father and mother.' He then called his brother, and said, 'I beg of you to read the Bible, for you may read it; I did, and found it a precious book to me.' Turning his head again to me, he said, 'Oh! what should I have done if it had not been for you? for you and the Bible have taught me the way to heaven, and now I am going there to see that Jesus you told me so much about, and may God bless and reward you for it, for my soul is saved; Christ is every thing to me, we shall meet in heaven, then all will be peace.' These were nearly the last words he spoke, he heaved a heavy sigh, and sweetly fell

asleep in Jesus, on the morning of the 24th of April, 1823, aged only eleven years and five months. "After the death of the dear boy, the whole of the family declared that they would never enter a Catholic church again, and begged I would take the other boy under my care, which I did while I stopped in the country, and left him in the school." "I. W. H."

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

The amount of the following List will be found to exceed that of last year by nearly 70,000. We have not been able to learn the Income of several Societies which were in the former List, but others are added to the present. In estimating the Income of the American Societies, which are stated in dollars, the dollar has been reckoned at 4s. 6d.

Societies.	Total Income.	s. d.
African Institution	£ 833	13 8
American Bible	10682	11 0
American Board of Missions	10683	12 6
American Colonization	985	0 0
American Education	2127	7 6
American Jews	3114	4 6
American Methodist Missionary	931	10 0
American United Foreign Missionary	4719	7 6
Baptist Missionary	12595	11 2
British and Foreign Missionary	92385	5 2
British and Foreign School	2114	19 3
Christian Knowledge	60225	2 6
Church Missionary	45333	19 10
Church of England Tract	649	14 2
Continental	2133	15 0
Gospel-Propagation	25622	15 0
Hibernian	8	43 3 11
Irish Sunday-School	2653	7 1
Irish Education	36560	11 2
Irish Society of London	363	15 7
Irish Tract and Book	2639	4 10
Jew's Society of London	11482	18 6
Ladies' Christian Female Society	2422	3 0
London Missionary	40219	1 6
Merchant-Seamen's Bible	9	1 4 7
National Education	2615	7 0
Naval and Military Bible	2615	2 0
Newfoundland Education	701	0 6
Port-of-London Seamen's	283	3 8
Prayer-Book and Homily	1781	12 10
Religious Tract	12568	17 0
Scottish Missionary	8257	4 3
Sigue-Convention	2028	6 8
Sunday-School Union	4253	12 2
United Brethren	934	5 8
Wesleyan Missionary	28046	9 7
Total	£ 471,960	19 27
[Lon. Miss. Register.]	or	\$ 2,108,820

LONDON RELIGIOUS TRACT SOCIETY.

THE number of Tracts issued from the Depository, during the year, appears to be upwards of 10,500,000; being an increase beyond the preceding year. This amount does not include the Tracts printed at your expense in foreign countries. And, on a careful review of the issues and grants of your Society, your Committee can venture to estimate, that the number of your publications distributed, in all languages, since the establishment of the Society, exceeds ONE HUNDRED MILLIONS. The new publications of the year are as follows:—

General Tracts, 14—Hawker's, 1—Hand-Bills, 4—Broad Sheets, 5—Children's Books, 13—Short Stories, 8—Spanish Tracts, 12—French, 1 Tract Magazine, 12—Child's Companion, 12—Sermons, 5—the Lollards, 7—in all 96.

The Tract Magazine and Child's Companion continue to receive the patronage of your members. The circulation has increased; during the year, 206,000 of the Magazine and 939,000 of the Companion have been issued. The Child's Companion is not intended exclusively for the use of Sunday Schools. It will be found a valuable addition to the works put into the hands of the children in private families, and attention is given that its contents shall be suitable to every rank. Since the year 1808, the Society has printed Tracts in forty-two different languages.

BIBLE SOCIETIES.—FRANCE.
The Protestant Population is scattered along the four frontiers of the kingdom; but, excepting in the capital, few are to be found in the interior of France. A census has been taken, which gives their number at 722,329 souls; of whom 509,348 are Calvinists, 212,981 are Lutherans. The Calvinists are ministered to by 269 pastors, and the Lutherans by 219.

The whole number of Bibles and Testaments, disseminated through the instrumentality of French Protestant Bible Societies since 1818, among the 180,000 Protestant families of this kingdom, is not much above 40,000. This is but a very scanty supply, when compared with the known wants of those portions of the population which have been examined into; such as at St. Hippolyte, in the department of the Gard, where, among 5311 souls, only 100 Bibles or Testaments were found. Even allowing amply for the circulation made in various ways before the establishment of the Bible Society, it is to be apprehended that more than half of the Protestant families are still without the Bible!

RUSSIA.—With mingled feelings of regret and delight your Committee now turn to Russia;—regret, at the difficulties, which have arisen in that quarter;—and delight, at the retrospect of the labours of the Russian Bible Society. His Excellency Prince Galitzin having resigned the office of President, His Eminence Archbishop Seraphim has been appointed his successor by an Imperial Rescript. Your President at the request of the Committee, has addressed the Archbishop on this important occasion. At the first Meeting of the Committee at which His Eminence presided, the Members present rose and congratulated him; and in reply, he expressed a hope that the Lord would be pleased to show down His blessing on the united and important labours of the Committee, and vouchsafe to them His almighty aid. His Excellency Prince Galitzin has written to your President a Letter expressive of the interest felt by him in all the operations of the Bible Society in every part of the world, notwithstanding he has resigned the situation which he before occupied.

In the space of Eleven Years, the Society has purchased or printed Versions of the entire Scriptures, or the New Testament, or parts thereof, in forty-one different languages or dialects, and distributed 441,109 copies, and has collected and received 3,711,370 rubles; and here are, in different parts of the Empire, 289 Committees, which mutually co-operate; and, in union with the St. Petersburg Committee, like numerous arms of one and the same body, dispense throughout the whole extent of the Russian Dominions the Bread of Life. Among its most important Versions, that into the Modern Russ certainly deserves to be mentioned; 50,000 of the Modern Russ and Slavonian New Testaments have been published, and 20,000 of the Modern Russ alone.

LIGHT SHINING IN DARKNESS.

The inquiry after my translation of the Old Testament, (says Dr. Leander Van Es), exceeds belief, from Clergymen as well as from the Laity: since there are no other Catholic translations in German, excepting such as are filled with notes and comments; and in general sell at a very high price, which cannot be paid either by Clergy or Laity in these times of distress. The demand for my Version when fully completed will be so considerable, that 100,000 copies will be required. Wherever my New Testament has found access, and Christ is revealed by its perusal, the people are anxious to seek Him also in the prophecies and types of the Old Testament. I receive letters by every mail, containing applications for copies.

I feel grateful for the cheerfulness and delight with which I am enabled to labor in the service of the Lord. He has been pleased to open fresh channels for the circulation of His Holy Word, and I bless God that my health continues good.

Since the publication of my pamphlet, beginning "O ye Priests! give and explain the Bible to the people," the desire to read the Word of God is remarkably augmented among Catholics far and near. Many Catholic Clergymen have been led by it to adopt more genuine Christian sentiments. The Lord appears to accompany my little work with His blessing; so as to prove the means of reconciling many of my opponents, or at least of softening them.

Al! how do I pity the people who cry for bread, and no one is there to bring it unto them; and all with what desperate and visibly-determined opposition do not the Powers of Darkness act against the Light of the Gospel, while they witness its increased dissemination! But the Word which was in the beginning & by which all things were made, will remain as heretofore, the Life and Light of mankind. That Eternal Love is well able to chain the foe; and so to circumscribe his kingdom, that he shall have no more power than what is given unto him. Even now, God has praised! His attempts are ineffectual to banish from the Christian's breast a hunger after the Bread of Life; nay, the longing after it is stronger and livelier than ever among the Catholics, in proportion as it is attempted to be put down by Ecclesiastical Interdicts. Inquiries are continually making after the newest editions of the Bible in foreign languages.

It is often good and useful for us poor mortals to be crossed in our wishes and expectations: we are then more inclined to tear ourselves away from our fellow-creatures, and leaving the world to itself, are urged on to take refuge alone, through faith and prayer, in the unchangeable will of our God; so that these very storms and tempests prove a real gain to the soul. [Lond. Miss. Reg.]

LETTERS FROM MR. WHITEFIELD.

Letters of friendship, written by eminent ministers and private Christians, with all the freedom of unrestrained confidence, furnish the most interesting illustrations of their religious character, and supply many facts and dates which elucidate the history of the church of Christ in the times to which they refer. The following are now first published.

From the Rev. G. Whitefield to Mr. Savage.

I, Exeter, (Eng.) Oct. 31, 1743.
MY DEAR SIR,—I heartily rejoice that our Saviour has heard prayer, and given you a son. For this I have not failed to thank him. I pray our Saviour to bless him much, and to teach you and your dear wife how to order him. I find it a weighty matter to be a father, and a great thing to nurse a child for God. I desire your prayers in this behalf. God willing, you shall have mine. I think, dear Sir, there is somewhat peculiar in our acquaintance. I have had a particular value for you some years; and though I have not seen you, yet my love has increased. Your coming to me, before I left town, was extraordinary: it was of wonderful service, and strengthened my faith and confidence in a prayer-hearing God. Oh, Sir! my dear Sir! who is like unto our God, glorious in holiness, fearful in praises, continually doing wonders! Thanks be to his great name for all his mercies! But, above all, for that mercy of mercies, Jesus Christ! You and I, dear Sir, are much indebted to divine grace, and yet how unthankful am I! alas, how unholily! Indeed I feel myself to be the chief of sinners, and less than the least of all saints; and yet (Oh, infinitely condescending love!) Jesus delights to honor me. Here is a large field of action in the west: all quiet, and the people fly to the gospel, as doves to the windows. I am just now going to preach sixteen miles off, or I could write much. I thank you for writing to me. I felt your love for the writer, and can, in great sincerity, subscribe myself,

Very dear Mr. Savage,

Most affectionately yours, G. W.

II. PISCATAWAY, (Piscataway, N. H.) March 2, 1744-5.

MY DEAR SIR,—Your peculiar kindness to me, before I left London, has been much upon my heart ever since I left England, and calls for a particular acknowledgment, though so many miles off. Indeed, I have loved you several years, in the bowels of Jesus Christ, and have often interceded for you and yours before the throne of grace. Oh, that this may find your dear soul, my dear Mr. Savage, happy at the feet of Jesus! I think this leaves me and mine in that situation. Oh, help us to praise our common Father, for he has been exceedingly kind to us! He has delivered us out of the great deep, and brought me from the gates of death, through which I was going triumphantly, and enables me to preach the everlasting gospel to abundance of souls. There is much opposition from some quarters; but no weapon formed against the cause of God has or can prosper. Wondrous things have been done in and for New England. Greater things, I believe, God is about to do for it. I can scarce tell when I shall go out of it. Here is a glorious field of action before me. I know you will pray for me, that as my day is, so my strength may be. This is my prayer for you, my dear Mr. Savage. My dear wife joins in sending you and yours most cordial salutations; and, wishing you the best of blessings, I subscribe myself, very dear Sir,

Your most affectionate obliged Friend,

Brother, and Servant in Christ,

To Mr. Savage, GEORGE WHITEFIELD.

III. Port Isaac, (Eng.) March 14, 1749-50.

MY VERY DEAR FRIEND,—Shall I return to town, without sending you so dearly loved a few lines? It must not be. And now what shall I say? An all-wise Redeemer keeps your family still in mourning; the dear Mr. Andrews is gone. May his death be a means of quickening my tardy pace, and my working with more life in my Lord's vineyard! Every day the work increases upon my hands; and, had I a hundred bodies, all might, and, through grace, all should be employed for the blessed Jesus. Words cannot well tell you the many delightful seasons the Great High Priest hath vouchsafed to give his people, since I left London. In Gloucester, Bristol, and many places here in the West, the word of the Lord has run and been glorified. Many thousands attend! and could I stay, I find the way is clear to most, if not all the great towns in Cornwall. There are hundreds of awakened souls in these parts. May the Lord Jesus thrust out more laborers into his harvest! May your soul, and the soul of your yokefellow, and little daughter, my dear, dear friend, prosper! Forget me not at the throne of grace. You pray, and, through the Lord strengthening, I will go on

fighting. God grant I may die in the field! May the Lord keep me from flagging in the latter stages of my road! But I must not enlarge. Ere long, perhaps, I may see you. But whether present or absent, you or yours are never forgotten by, my very dear Mr. Savage.

Yours most affectionately,

in our common Lord, G. W.

IV. Rosindale, June 14, 1750.

Neither distance, place, time, or even eternity itself, will ever be able to erase that love that he who is altogether lovely hath put into my heart, years ago, for my dear Mr. Savage. I believe it is reciprocal; and though business, and other avocations, prevent our frequent interview, yet in heaven our mutual love will be known, and we employed in praising the God of love for ever more. Till then, I desire to work hard for him here below. It is very pleasant, and our Lord causes it to prosper in my unworthy hands. Great is the harvest, indeed greater than ever. It is supposed, that in Yorkshire, in about a week, above 60,000 souls heard the gospel. On Whit-Sunday, Howarth church was almost thrice filled with communicants. We had a feast of fat things. Even in Manchester, some, I believe have listed under the Redeemer's banner. All was quiet there. I am now going to Kendal and Whitehaven, to beat up for fresh recruits, and to exhort those that have already listed, to behave like good soldiers of Jesus Christ. This is a petition I beg my dear, dear Mr. Savage to put up for me. Fain would I die fighting. Fain would I hold out to the end. Fain would I be kept from flagging in the latter stages of my road. Jesus is able to do this for me, and you. And is faithful who hath promised, and he also will do it. Let us, then, look up, my dear brother, my dear friend, and your dear yokefellow, and dear little maiden, to his never failing mercy. I send you as hearty good wishes as ever came from the soul of one friend for another, and why? Because I am, my very dear Sir, Yours most affectionately,

in our eternal Lord Jesus,

To Mr. Savage, G. W.

MISSIONARY INTELLIGENCE.

DEATH OF MR. FISK.

From the Missionary Herald for April. The following communication from Messrs. Bird and Goodell, the only American Missionaries now in Syria, announcing the decease of their excellent fellow laborer, the Rev. PLINY FISK, will be read by many with weeping interest. It is addressed to the Corresponding Secretary.

Beirut, (Syria), Oct. 25, 1825.

DEAR SIR,—Never did we sit down to write you with such deep feelings as at the present moment. Never have we had occasion to communicate events so materially affecting the interests of the mission.

It was on Tuesday, the 11th inst. that brother Fisk first spoke of being ill. He supposed he had taken cold, but pursued his studies as usual, and, in the afternoon, walked into the city, and made several calls. In the evening, after uniting, as usual, in reading the Scriptures in Arabic, he said he felt himself too ill to make any remarks, and requested Mr. Goodell (in whose family he was) to make a few. He, however, prayed in Arabic with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest, with the hope of perspiring freely, and of being better in the morning. His hopes were, however, disappointed. He passed a restless night, and on Wednesday the 12th, had, towards noon, a fit of ague. A nausea at the stomach indicated, as we thought, the property of an emetic. It was accordingly administered. It brought away a profusion of bile, threw him into a free perspiration, and persuaded us all to expect for him a comfortable night; but we were again disappointed. This night was more restless than the preceding.

Thursday, 13. He appeared much better during most of the day, and was able to attend our weekly prayer-meeting, with which he afterwards expressed himself much gratified and refreshed. Towards night, he became exceedingly uneasy, and some incoherent expressions betrayed a disordered state of his mind.

Several succeeding days and nights were passed much in the same manner. His nights were regularly restless and tedious, but by day he seemed tolerably comfortable, sitting up, enjoying conversation, and taking part in it, frequently desiring the Scriptures to be read, remarking on the greatness & importance of the subjects treated of, and enlarging particularly on the preciousness of the promises. Hymns, which we often read, or sung, at his request, always seemed to revive his spirits, and awaken in him feelings of devotion.

To different individuals of his acquaintance, he often fell such remarks as showed where his own mind was fixed, and such as tended to lead them, also, to useful reflections. To his Arabic master he said, "You have been teaching me grammar, but here I am taught a higher branch of knowledge, humility, submission & patience." To another friend he remarked, that it was useful sometimes to be brought low on a bed of sickness. It was in itself a trial, but we had in the midst of it this glorious consolation, that we could apply to an all-sufficient Redeemer for support.

His case, as yet, did not appear particularly alarming. Nothing to human view, was wanting but some skillful physician to prescribe for him a few simple remedies. No such physician was at hand. Dr. Dalton, from the Jews' Society, would have been the man we wished, but he was at two days distance; and the circumstances of his family were such, as to preclude every hope that he could leave it. We looked with some confidence for the divine blessing on the feeble means, to which our own experience, and a few standard medical books, directed us. We lifted up our hearts with our voice unto God in the heavens for deliverance. Perhaps our prayers were hindered by the resumption, that the great Head of the Church would not remove from the mission one, who was, to human view, so important, and even necessary to its prosperity.

Wednesday morning, 19. He rose, as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep; but we have since suspected, that what seemed to be sleep, was chiefly stupor. His countenance was, towards evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful. He said, with a desponding air, to one of us, who stood surveying him, "I don't know what you think of me."—Together with restlessness and head-ache, his fever was accompanied, this evening, by an involuntary starting of the muscles. To ease his head, we applied, as we had done once before, a few leeches. He grew suddenly very wild, and increasingly restless. Happening to touch the leeches on his face, he exclaimed, "Oh, what is here?" When told, "O," said he, "I know not what I am, nor where I am." We hastened to remove him to his bed, but in taking off his gown, he faintly, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied, "This is such a brother, & this is such an one." "O yes," said he, "the best friends that ever I had in my life, I am sure. God bless you." This was a terrible night of constant uneasiness & delirium. Thursday morning, 20. It being evident that

he was much reduced since yesterday, and would, perhaps, be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him, without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ—said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the church. Mr. Goodell asked, if he had any particular word of comfort, or of exhortation for his family friends, his brothers, sisters, father.—At this last word he was sensibly moved; "Oh, brother Goodell," said he, raising his hand to his eyes, "my father, my father,—(he paused.) But he'll bear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain—he knows where to look for comfort." Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read at his request, the fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

During the course of the day he conversed much, and with the full command of his reason. "It is now," said he, "about seventeen years that I have professed to be a servant of Christ. But I have not served him—with how many haltings and stumblings and sins. Were it not for the infinite merits of Christ, I should have no hope—not one among a thousand of my words has been right—not one among a thousand of my thoughts has been right." We asked if he could not give us some directions how to live and labor in the mission. "Yes," said he, "I have done in a few words; live near to God, dwell in love, and wear out in the service of Christ." He had no particular plan to recommend for the conduct of the mission,—but with regard to the station at Jerusalem, should be sorry to have it given up, though he did not see how it could be well avoided, until we should be reinforced by other missionaries. He dictated letters to his father, and his missionary brethren, King and Temple—wished he had a catalogue of his books at Jerusalem, that he might select a suitable one for his father, but could not think of any.

At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour arrived of our usual Thursday prayer-meeting. We proposed to observe the season by his bedside, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes—but first I wish you to read me some portions of Mrs. Graham's 'Provision for passing over Jordan.' We read, and he made suitable remarks. Where it is said, 'To be where thou art, to see thee as thou art, to be made like thee, the last sinful notion forever past,—he anticipated the conclusion, and said with an expressive emphasis, 'That's heaven.' We then each of us prayed with him, and he subjoined his hearty 'Amen.' We had asked what we should pray for, as it concerned his case. 'Pray,' said he, 'that, if it be the Lord's will, I may yet well to pray with you, and labour with you a little longer; if not, that I may die in possession of my reason, and not dishonour God by my dying behaviour.' He afterwards begged to hear the hymn, which he had formerly sung at the grave of Mr. Parsons.

As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness that reigned within him, and around him, he spoke out saying, "I know not what this is, but it seems to me like the silence that precedes a dissolution of nature." His fever began to creep upon him. We saw again, the spasmodic affection of his muscles. "What the Lord intends to do with me," said he, "I cannot tell, but my impression is, that this is my last night." We hoped not. "Perhaps not," said he, "but these are my impressions."

The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting, commended her "to Him that was able to keep her." Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips, such as, "The Lord bless you for all your kindnesses."—"I shall wear you all out."—"Were it not for these kind friends, I should already have been in my grave."—"How different is this from poor B. (an English traveller who lately died,) how different from Martyn, how different from brother Parsons in Syria."

The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, "The Lord is more merciful to me than I expected." "Perhaps there may be some hope of my recovery—the Lord's name be praised." He often checked himself for sighing, and speaking of his pains, saying, "I know it is weak, and foolish, and wicked." Once, after a draught of water, he said, "Thanks be to God for so much mercy, and let his name be trusted in for that which is future." On two or three occasions, he exclaimed, "God is good—his mercy endureth forever."

At midnight he asked the time—hope it had been later—and, at 3 A. M. (Friday 21.) his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ. "Not so much as I wished—I am extremely weak." But when you have been able to do so, has the Saviour appeared precious to you? "O yes, O yes." "One of the sisters," continued he, "has been reading to me some precious hymns respecting Christ and his glory," then fixing his eyes steadfastly towards heaven, he repeated the words, "Christ and his glory."

At 6 o'clock he had rapidly altered, and the hand of death seemed really upon him. We repaired to the throne of grace, commending his soul to him that gave it. He had inquired anxiously if the doctor had not come. He came at 8, but Mr. F. was insensible. He approached the bed side. "Here is the doctor," said we. He raised his eyes, fastened them a moment on the stranger, and sunk immediately into his former stupor. The physician, on learning what had been his symptoms, expressed little hope of saving him; but not to abandon him entirely, he ordered new mustard poultices to his feet, and warm wet cloths to his stomach, with frequent draughts of rice water. One hour after, to our no small joy and encouragement came on a free perspiration, the paroxysm of fever was arrested, respiration more free, and the remainder of the night comparatively quiet.

Saturday 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognized him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bedside, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that eternal Rest, that remaineth for the people of God.

We sung part of a hymn, and fell down to give thanks to him that liveth and was dead, and hath the keys of hell and of death, that he has given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians, respecting the resurrection, was read in Italian, & a prayer offered in English, in presence of a more numerous & orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to him, but to us, the loss seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels.—The Board of Missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining, and enforcing the doctrines of the Gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope.—Your unworthy afflicted servants, I. BIRD, W. GOODSELL.

In the account of Mr. Fisk's sickness, it was remarked, that he dictated a letter to his brother and companion in labor, Mr. King, then on his way to Smyrna. That letter having been transmitted to the Missionary Rooms, we think it proper to insert it here, as showing yet more fully the spirit of the deceased missionary. The dictating of this letter was among the last efforts of his mind. Ed. Her. Beirut, Thursday, October 20, 1825.

My beloved brother King,—Little did we think, when we parted, that the first or nearly the first intelligence concerning me, would be the news of my death. Yet, at present, this is likely to be the case. I write you as from my dying bed. The Saviour whom I have so imperfectly served, I trust, now grants me his aid; and to his faithful care I commit my immortal spirit. May your life be prolonged, & be made abundantly useful! Live a life of prayer. Let your conversation be in heaven. Labor abundantly for Christ. Whatever treatment you meet with, whatever difficulties you encounter, whatever vexations fall upon you, and from whatever source, possess your soul in patience; yea, let patience have her perfect work. I think of you now in my dying moments, and remember many happy hours we have spent together. And I die in the glorious hope of meeting you where we shall be freed from all sin. Till that happy meeting, dear brother, farewell! P. FISK.

REVIVALS OF RELIGION.

DARTMOUTH COLLEGE.

In our last we mentioned the commencement of a revival of religion in Dartmouth College. We have since received a letter from a member of that institution, under date of March 26, from which we give the following extract:

"The Lord has indeed appeared in his glory to build up Zion here. Previous to the close of last fall term, Christians began to awake from their stupidity and coldness; they appeared to feel the need of making some special exertions to produce a better state of things. Nothing however particularly favorable was manifest, until the commencement of the present term; when there appeared to be a cloud, of the bigness of a man's hand, hanging over us; Christians were engaged, and agonized at the throne of grace; they were led carefully to examine their own hearts, and to use every possible means to promote a revival of religion. And thanks be to God, their expectations have not been disappointed. The Lord is pouring out his Spirit at this time abundantly, and we rejoice in his great mercy towards us. Twelve or fifteen in College are now rejoicing in hope of the glory of God; and many more are inquiring what they shall do to be saved. In the village, the work is still more powerful. Nearly thirty, in the view of charity, have passed from death unto life; and the work here, as well as in College, appears to be rapidly progressing. Religious meetings are frequent, and a general seriousness prevails."

We desire most earnestly the prayers of Christians, that God would continue to pour out his Spirit, until all the members of this institution, and all in this village, shall be brought into his kingdom. The work, though silent in its operations, advances with a great degree of rapidity & power. The most stubborn and proud hearts are brought down; many who a few days since were bitterly opposed, are now rejoicing in the Lord. [Kennebec Observer.]

REVIVAL IN UTICA, N. Y.

From the Utica Recorder.

A work of grace has indeed commenced in this village with energy and power; but we would not be too forward in speaking off at the present time; for how soon does the most favorable state of things disappear, when Christians, instead of continuing to pour out their earnest supplications for blessings on those who are ready to perish, begin to rejoice, to grow light-hearted and to spend their time in talking about the greatness of the work? Utica, perhaps, has never before seen a time more full of interest than the present; but let us look at the thousands who are still perishing; and remember that, in proportion as the work continues to deepen and extend itself, is the danger that multitudes will be found to harden themselves more and more in iniquity, till their case shall become hopeless. Immense consequences are attached to the existing state of things.

We rejoice at what has been done for us; but let us do so with trembling. Let the Christians

of this place remember where their strength lies, let them look at the desolations that yet remain, and be humble and prayerful. And may they not hope also, that their distant friends will remember them at the throne of Mercy.

Whitesborough is once more visited with a powerful revival. At Rome and Western, the work is again increasing and extending itself. Norway, and a part of Russia, are now witnesses in a considerable degree, the descent of the same blessing; and in Otisco, a town near Seneca, a revival has been for some time going on with power. We have also heard favorable accounts from Buffalo, and from Canandaigua.

Many interesting and heart-cheering circumstances might be mentioned, in relation to the places above named; but it would be improper to detail them at the present time.

ENCOURAGING PROSPECTS IN CHARLESTON.

We learn from the Wesleyan Journal published in Charleston, S. C. that in the churches of that city there are some reviving indications of their spiritual increase and prosperity.

In the Independent and Presbyterian Churches, there has been an unusual awakening for some weeks past. Meetings for anxious persons have been very frequent; and in many instances, peculiarly blessed. Not a few, principally young persons, are inquiring earnestly the way to Zion; and we have heard, says the editor, of as many as twenty, who profess a lively hope in Christ.

The Baptist Church also, notwithstanding its great loss in the death of Dr. Furman, is, if we are well informed, far from being in a declining state.—Several are expected soon to join this church; and probably it will be one of its brightest pastor's first performances to enlarge the pale of his communion.

To the Methodist Church, ten or twelve whites, and twice as many coloured members, have been added since the Conference year began.

Rel. Chron.

REVIVALS IN LOWER CANADA.

In Bolton, Lower Canada, we are informed the Lord has wrought a glorious work within a few months past. In one neighbourhood upwards of thirty have experienced the power of converting grace; and it is affirmed that there is not a prayerless family in the vicinity. A letter to the Editor says, "It gives me special joy to learn what the Lord is doing, in different parts of the world, in the conversion of sinners. But, 'the best of all is, the Lord is with us.'"

Although the work of reformation is less extensive than in some other parts of the district, he who realizes the infinite value of the soul, will not esteem it small. Potten and Sutton, in Lower Canada, have been particularly favoured with reformation. Our societies in those towns have for a few years past, been embarrassed with many difficulties, arising from the lack of ecclesiastical labours. Being given up to the care of the Methodist Missionaries in Canada, and at considerable distance from their other labours, they have been nearly destitute of preaching, or of assistance in the administration of discipline. And had it not been for the persevering exertions of a few individuals, it is not probable they would have retained their connexion as a church. There were some encouraging prospects earlier, but the work did not become very visible until about the first of December, at which time some persons manifested great concern about their situation. They began to seek, and some soon found the mercy of God in the pardon of their sins. On Christmas day much exertion was made to collect a party for pleasure, and some were prevailed on to attend, who had appeared to be awakened; but God in mercy followed them by his Spirit, and in the house of mourning set their signs before them. Since that time the work has been gradually progressing, and I think between twenty and thirty have been converted. [Rel. Chron.]

MORE GOOD NEWS FROM VERMONT.

Extract of a Letter to the Editors of the Recorder & Telegraph, dated Plymouth, Vt. March 24, 1826.

In your paper you have made frequent mention of revivals of religion in Vermont;—and so far as I am acquainted, these revivals continue as interesting as ever. There seems to be a cloud of mercy hanging over most of the State. A letter from Cabot states, that about 150 souls in that town, have hopefully passed from death to life, within a few months past. In St. Albans, the seed of life is taking root, and springing up—the church is coming up out of the wilderness. As we look over Vermont, and see such a turning to the Lord in many places, these lines seem to have a meaning:—

"Man is the noblest growth our soil supplies;

And souls are ripened in our northern skies."

In this town and in Ludlow, there is a gentle refreshing. Twenty-five individuals, who but a short time since were without hope, and wandering from the fold of God, have already returned, and, as we believe, come to Zion with songs and everlasting joy upon their heads. The sound of mercy, which for some weeks was heard but in one neighbourhood, is now spreading into other districts, and is heard upon the hills as well as in the valleys. The child of seven years, and the man of seventy-six, have become one in Christ Jesus, and together sit, and tell of redeeming love. It will be most interesting to one of our Missionaries at Dwight, Mr. F. to learn that his aged father, and a younger brother, both of this town, are hopefully subjects of renewing grace.

The work among children has been most interesting. It no longer remains doubtful whether this class of immortals are capable of having deep convictions of sin, or of tasting the love of Christ, which passeth knowledge, or of having rational views on religious subjects.—O it is animating to witness the boldness, the simplicity, and the piety which is manifest in some of these children. By and by it may be proper to enter more into particulars—but perhaps not at present. Seven who belong to the Bible Class in Plymouth, are subjects of the work. Let ministers and Christian parents be more faithful in giving religious instruction to children and youth. They are rational beings—they have souls—they can feel when they hear the story of redeeming love, while, in too many cases, the man of youth and heart so petrified with guilt—so scaled and sealed, that it will not feel the tenderest Calvary. Let the church seek to convert, as well as instruct her children, and then again will she hear in the temple their soft hosannas to the Son of David.

"See Israel's gentle shepherd stands

With all his gathering claims;

Hark, how he calls the tender lambs,

And folds them in his arms."

Yours, &c. I. JOHNSON.

Revival in Mason, N. H.—Just as our paper was going to press, we were gratified by the intelligence of a revival in Mason and some of the adjoining towns in New Hampshire. It commenced in Mason under the preaching of the Rev. Mr. Elliot.

Chr. Watchman.

Revival in Prospect.—By a letter from Prospect, Me. dated March 14, we learn that a pleasing revival of religion commenced there about the first of December. Between forty and fifty have hopefully passed from death unto life. Thirty-six have united with the church. The work is still advancing;—many appear anxious for their eternal welfare.—Waterville Ind.

POETRY.

For the Recorder and Telegraph.
Washington City, March 21, 1826.

MESSENGER. The following lines were suggested by the circumstance of a poor distressed slave, applying to my husband to purchase her child, who had been sold, for some offence, to a Georgianian. Although deeply touched at her grief, we could not relieve it. Being a mother myself, and then nursing a young and tender babe, I was naturally led to sympathize with this cruelly bereaved mother. My thoughts recurred to the period when her child, young and tender like mine, was tended by its mother with all the fondness which I was then exercising towards my own. Oh! thought I, could she have foreseen what would be its future destiny, how would it have embittered the pleasing task. I have attempted to express what her feelings would have dictated, had she foreseen the sale either of herself or child. My own feelings are but faintly expressed—what I send was only intended to relieve them for the time, which, as I could not aid the unfortunate, needed some vent. It would have remained by me still, but for a circumstance which occurred the other evening, which again excited my feelings to indignation. As I was walking out, there passed me in the street (yes, in one of the streets of the city of Washington, the metropolis of these free and independent States), one of those terrific beings called a Georgianian, by the poor afflicted blacks, but I shall call him a dealer in human flesh. He was in a gig, and had two children, whom no doubt he was tearing from their parents! Oh how I wished for a voice of thunder, to peel through the vaulted roofs of our Hall of Legislature, to rouse every sleeping conscience, and to warn every cold heart in the cause of suffering humanity. One would think that patriotism alone would recommend the cause of Emancipation, to the heart of every true patriot; for what contaminates our country's glory so much as the slavery now existing in it? Shall the proud Briton who strove to enslave us, boast that "no sooner does a slave tread the shore of his happy land, than the chain falls off"? While we, who glory in our liberty, suffer them to be led manacled through our streets? As a dove who were chained, two and two, were passing the Capitol some years ago, seeing the members leaving it, they struck up, "Hail Columbia." What a cutting sarcasm!

I am a woman, gentlemen, and know but little of politics; but could not something be done to aid this righteous cause?—If you think the enclosed lines calculated to interest one heart in favor of a race so crushed and degraded, give them a place in your excellent and highly useful paper.

A SLAVE MOTHER'S ADDRESS TO HER INFANT.

Dear smiling one, thy mother's joy,
Spoke of these bonds and cruel chains,
Her heart will triumph in her boy,
Unfetter'd there the mother reigns.
But ah! no father's hope art thou;
(Weep not, he loves thee dearly.)
But to the yoke his neck must bow,
Till now, 'twill press severely.
Unconscious babe, thou smil'st with gladness,
And thy poor mother smiles with thee;
But ah! my heart is full of sadness,
Which none but God above can see.
Thy little playful ways beguiling,
So full of nature, sport and glee—
Those sparkling eyes forever smiling—
Oh! how they say, "Am I not free?"
No, thou wert born to prospects dark,
Darker than was th' Egyptian night—
Thou' joyous now, as morning lark,
And thy poor mother's sad delight.
Alas! I may not call thee mine,
Thou' mine thou art by nature's tie.
Nature's fond claim I must resign—
Ah Christians! can you tell me why?
Now I may fondly press, and hold thee,
To my poor aching, anxious heart,
Soon I may hear, my master's loud cry,
And then, forever we must part.
To some distant land must go,
Where'er my cruel buyer leads,
There to fill up my cup of woe—
But most for thee, my bosom bleeds.
To leave thee orphan'd thus behind,
Poor trembling child, would break my heart;
Ah! sooner could I be resign'd,
Should death assuage bid us part.
Or thee, poor child, perhaps they'll sell,
My hapless, unoffending boy;
Alternate fears my bosom swell—
Portending ill my peace destroy.
Oh! Thou, who dwell'st above the sky,
Do not bear thine image too;
And for us too did Jesus die?—
In that dear name then, let me sue.
Oh God! behold our injur'd race,
Bow'd down in infancy and woe,
Quick send some messenger of grace,
Let the whole world thy justice know.

For the Recorder and Telegraph.

In woman's spirit then there glows,
Nor ardent thought, nor holy love;
No fancy lights her glowing brows,
Nor fervent prayer ascends above!
A lip perchance, with beauty fraught,
Has curled with smiles of scorn and glee,
And one has seen, that woman's thought
Is cold—"and light as vanity!"
But I have heard the note of feeling
Warbled in woman's tones of love;
The passionate murmur deeply swelling
From woman's lip to him above.
It was a still and solemn hour,
When twilight rays were softly blending
Their mellow light, on hill and tower,
With day's last gleam to heaven ascending.
One lovely group was bending there,
With silent lip, and tearful eye,
While erst the still, deep voice of prayer,
Rose with its solemn melody.
Devotion's flame had tinged each cheek,
With the warm, bright flush of feeling,
And o'er those brows of beauty meek,
High thoughts of heaven were stealing.
'Twas not a faded, broken flower,
Whose fragrance then arose to heaven—
The first sweet blossom of life's hour,
In its young bloom to God was given.
And was it manly youth who there,
Far from the haunts of mirth and glee,
Breathed forth to heaven, this solemn prayer:
Of fervent, holy ecstasy?
I tell thee no—"his not for men,
With eye of pride and lofty brow,
To leave hope's bright and glowing plan,
In the lone place of prayer to bow.
But there was woman's fragile form,
Her lip of love, and eye of light,
And woman's hope, with beauty warm,
And woman's thought, with fervor bright.
'Twas woman—she in whose light soul,
No sacred flames ofapture glow,
Within whose heart no thought may roll,
Of deep-ton'd feeling's solemn flow.
Ah, man may smile at the fervent prayer,
And the lonely praying band despise,
And say there's no thought or feeling there,
But God accepts the sacrifice.

MISCELLANY.

For the Recorder and Telegraph.
IMPORTANCE OF MAKING WILLS:
Together with the law of Descent in respect to Property, when no Will is made.

MESSENGER. Editors.—I was pleased to notice in your paper of the 17th ult. a communication on the importance of making a will. The conduct of many Christians, in this particular, has appeared to me strangely inconsistent with their duty. They have solemnly devoted a certain portion of their property to the Lord, and its income they have sacredly appropriated to the promotion of his cause; but whilst they have conscientiously set apart this portion of their substance, and made it over to their Master as his, they neglect to appoint some faithful fellow servants, who, when they are called home, may succeed them as stewards of the talents which God has committed to their care,—talents which they are not only bound themselves to improve, whilst stationed at the various posts of duty assigned them by their Master, but which they are under equally solemn obligations to dispose of in such a manner that they will still be employed in promoting the cause of the Redeemer, when they are discharged from the trust that has been confided to them. Most men are unwilling to think of this subject; they are unwilling to make any arrangements which have an immediate reference to their departure from this world which they love so well, because it forces upon them too near a view of the King of Terrors, from which they shrink back with dread. But such weak fears will become the Christian: he professes to believe, that death is but the messenger of his heavenly Father sent to release him from the troubles of the world, and to admit him to the joys of heaven. He acknowledges it to be his duty to live in constant readiness to depart hence; but how little do any of us manifest our practical belief of these truths; and perhaps in no one particular, which effects the things of time only, do mankind, Christians and men of the world, so generally neglect the duty of preparing for their departure, as in reference to the business of making a will. There are cases when it would perhaps be unnecessary for a man to make a different disposition of his property from what the law would make—but there certainly are many cases in which a man is not only guilty of sinning against God by such neglect, but is also guilty of great injustice to some near relatives, who by the provisions of the law would derive no benefit from his estate—perhaps an aged parent is left entirely destitute of the means of subsistence—perhaps a brother or sister, whom it has pleased God to visit with heavy and oft repeated misfortunes, might have been made comfortable by a small provision which would not be felt by the heirs of him who gave it. Such cases, and others of a similar nature, are by no means of unfrequent occurrence. And if the considerations to which they are calculated to give rise, were allowed their due weight, I am satisfied there would not be so many instances where the last hours of good men are embittered by the anxious cares which harass them about their worldly concerns.

I fully believe with your correspondent, that every one should have a correct knowledge of the disposition which the law will make of his property, unless he directs otherwise by his will. I therefore send you the following statement of the law as it exists in Massachusetts, relative to the descent of the property of a person dying without a will.

1. As to the Real Estate.—It descends in equal shares to the children of such intestate, and to the lawful issue of any deceased child by right of representation; (that is, such issue receive the share which would have fallen to their parent.) And when the intestate leaves no issue, the same passes to his father; and when he leaves no issue nor father, the same passes in equal shares to the intestate's mother if any, and to his brothers and sisters, and the children of any deceased brother or sister by right of representation; and if the intestate leave no issue, father, brother, or sister, then the same descends to his mother, if any; but if there be no mother, then to his next of kin in equal degree, and when there is no kindred, the same passes to the Commonwealth for want heirs; but the intestate's widow is in all cases entitled to her dower, that is, to the use of one third part of all his real estate, for her life.

2. As to the Personal Estate.—This is distributed to the same persons and in the same proportions that the real estate descends; except that the widow of an intestate, if he leaves no issue, is entitled to one half of all his personal property.

E. O. C.

A WHOLE MISSION FAMILY LOST BY SHIPWRECK.

The New Haven Herald gives the following account of the destruction of the whole of the Methodist Mission family stationed at the Island of Antigua, in the West Indies, by shipwreck, in an extract of a letter from a respectable ship master of New Haven, dated,

"Antigua, March 5th, 1826.

"A most distressing and melancholy shipwreck occurred near this island the past week, attended with such circumstances as seem almost incredible; and we can only say, that, for the wisest purposes, though often to us inscrutable, the Lord has done it.

"About four weeks since, there was a yearly general meeting at St. Kitts, of the Methodist Missionaries from the neighboring islands; from this place went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hillier, Rev. Mr. Oake, Rev. Mr. Jones, wife, and infant child.—They left St. Kitts a few days since, to return to this island, having added to their number Mr. —, another Missionary, and his wife. The vessel in which they embarked, called at Montserrat; the number of the Mission family, at that time, amounting to thirteen souls, as above, including one servant. At Montserrat, their friends advised them to leave the vessel in which they were, (being a dull sailer), and go on board the mail-boat Maria, then ready to sail for this island. They did so; and a young lady also took passage with them. The schooner which they had left, arrived here seasonably, and brought the baggage of the Mission family, which they did not think best to take out, the ordinary passage being only a few hours. Some alarm, (after the schooner's arrival) was felt for the safety of the mail boat; but as the wind was very high, it was supposed that she had probably lost some of her sails, and put back. On Friday, P. M. the 3d inst. however, word was brought to town, that part of the wreck was seen on the Weymouth, with two persons on it. Two or three boats immediately went down to her, and found it to be the wreck of the mail boat Maria, and the only survivor of twenty-one souls was Mrs. Jones, in a state of insensibility. It appears she had been placed by the captain, (Whitney,) between the bow-sprit bits, where she could not wash away. She was in her night dress only, with her husband's cloak or coat on, and a sailor's cap on her head. The body of Capt. Whitney (and the only one found) was lying near the wreck. He was buried yesterday. He had not been dead, probably, more than an hour, as he was seen in the bowsprit about 2 o'clock in the afternoon. Mrs. Jones, it is hoped,

* A shoal, about four miles from the harbor, and only half a mile from a small island, called Sandy Island.

is slowly recovering, and so far restored to her recollection, as to say, that she knows all the circumstances of the shipwreck; but the doctors forbid her being questioned, at present. The following circumstances, however, have been communicated by her:—The vessel struck on the reef, in the night—Three or four days had elapsed when she was taken off. Mr. White, his wife, three children, and servant, were all swept away together, clinging to each other; Mr. Hillier attempted to swim to Sandy Island, and was drowned in her sight; her infant was washed away from her arms; her husband died on her lap, the night before she was taken off, and was washed away. As returning recollection opens to her the horrors of the scene she has witnessed, I am told she often exclaims: "O Captain Whitney, why did he save me?"—She must, indeed, be a unhappy, lonely woman; and time can never efface from her mind the remembrance of this mournful event. She is undoubtedly most to be pitied, for we have good reason to indulge the hope, that her kind friends are in heaven—that the scenes of Weymouth Shoal were but a passage to the haven of bliss. Dark, deep, and mysterious, are the ways of a righteous and unerring Providence! With wonder and astonishment, we behold a delicate, slender woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, supported; while hardy seamen were dying around her, and finally, the sole survivor of twenty-one persons! We see, in a few short hours, the whole Mission family of this island, called from their earthly labors, but to receive, as we trust, a heavenly reward; but who can stay his hand? or who shall say to the Supreme Governor of the Universe, what dost thou? "Shall not the Judge of all the earth do right?"

AMERICAN TRACT SOCIETY.

This Society has now advanced in stereotyping, to its 13th Tract, which is the last Tract in the fourth volume; each volume comprising four hundred pages. The Publishing Committee have proceeded in their arduous and responsible labour of selecting, to the end of the fifth volume; and it is hoped, that not far from the time of the Anniversary in May ensuing, six volumes will be completed. At the end of the sixth volume it is contemplated to insert an Alphabetical Index to the Tracts, in the whole six volumes; which, together, will form a most interesting and valuable accession to the practical part of the religious library of every family; and will be afforded, nearly bound, at the very low rate of 3 dollars for the six volumes.

The expense of stereotyping the Tracts for these six volumes, and printing an edition of 4,000 copies of each, exceeds seven thousand dollars, exclusive of all expense for agency, and other incidentals. But less than this, as a Society for the country, and having almost all the principal Tract Societies in the country now depending, or in a few weeks to be depending, on it for supplies of Tracts, it is believed the Society cannot do less, & fulfil the sacred obligation it has assumed.

To every decided friend then of an Institution which we believe is to become one of the ornaments and blessings of our age—to every one who wishes to lay one stone in its foundation—we would affectionately say, Your aid will probably never be so acceptable as at the present moment. In the good providence of God, and by the aid of kind and generous benefactors, the treasury has not yet been entirely empty. It has been, however, and is now so nearly exhausted, as to contain no provision for proceeding efficiently with its operations one week longer; but as soon as funds have been actually needed, they have hitherto been received. We trust it will be so in future; and that, with all the striking evidences of the usefulness of this branch of benevolent exertion before the mind, those who love the prosperity of Zion will not suffer the Society to languish for want of a prompt and liberal pecuniary aid.

Donations and other communications for the American Tract Society, should be addressed to Mr. WILLIAM A. HALLOCK, Corresponding Secretary, No. 3 Cedar Street, New-York.

TRACT ANECDOTE.

The following anecdote, says the Belvidere, (N. J. Apollo,) we have received from a respectable source. In a neighbouring township, a lady (one of the managers of the township Tract Society,) observed a poor labouring man, who had been in the habit of idly frequenting a store near her dwelling, and thinking it might be of service, sent him a Tract, which he received gratefully, and carried home with him. He was unable to read it, not being acquainted with even the alphabet, but immediately set himself about learning, devoted all his leisure to the work, and although but little more than a fortnight has elapsed, he reads with ease the Testament, which he has since bought—has become a steady man; and it may be the means of making him a zealous Christian. This little occurrence may be deemed trifling by some, but by the man himself may be remembered as one of the happiest events of his life.

BOSTON ATHENEUM.

We are happy to learn that arrangements have been made to diffuse the privileges and benefits of this noble institution more generally than the proprietors have heretofore thought proper to extend them. A committee has been appointed, and instructed to proceed forthwith to the erection of a building adjacent to the Athenaeum, suitable for Lectures and Exhibition rooms, which will be finished in the course of the approaching season, on an ample, commodious, & useful plan. The proprietors, too, at their meeting in February, unanimously resolved to permit the books to circulate. The institution now contains about 16,000 volumes, and orders have been forwarded to Europe for large accessions; the most popular and valuable periodical works, both American and European, in every branch of learning, are regularly received; the most convenient and suitable rooms are fitted up for the accommodation of visitors; it is open every day and evening; and as soon as the new order of things is perfected, will be every day accessible to borrow books.—However just the complaints may have heretofore been in relation to the Athenaeum, we see no good reason why it cannot now become, not only an extensive public library and reading-room, but a great public benefit to every class of society and every member of our community.

[American Traveller.

For the Recorder and Telegraph.

AMERICAN JOURNAL OF EDUCATION. The conductors of this Journal are not guilty of issuing a publication, which is not wanted. Notwithstanding the excellence of our common school system, every discerning eye must see that there are manifest and multiplied defects. Many errors with respect to early education need to be detected and exposed. Good school-books are rare. Thoroughly qualified instructors are not sufficient to meet the demand, and the demand for such instructors must greatly increase.

That the whole subject of education, from the nursery to the College, is receiving unexampled attention, requires no proof. The business of teachers is beginning to be accounted more honorable and responsible. The voice from every part of this country is, "Let our teachers be practically educated,—let them cheerfully devote

their lives to the work, and let them be liberally rewarded."

Now it is manifest, that to keep up and extend this spirit, periodical information is indispensable. This information is furnished by the American Journal. This work is published monthly, in a pamphlet of sixty four pages, at four dollars per annum, in a handsome style. Its great value is the mass of facts, and store of practical wisdom, which it furnishes. It is not a book of startling innovations, and ingenious theorising. It faithfully records official reports, and tested experiments. And we are glad to find that the editor, contrary to the opinion of Miss Edgeworth and some other popular writers, considers man as a moral being. He thinks that early education has an immeasurable value, from the fact that the soul exists forever.

We recommend this work to every instructor of youth, who wishes to accomplish his work intelligently and faithfully. Every parent who loves the little prattlers around him, will find it for his interest to possess the book; and in a word, all who are wont to view the education of the young as one of the firm pillars on which our republic rests, will give his support to a publication so sensible and enlightened as this.

AMICUS J. VENTUTIS.

The Ladies of the "Congregational & Presbyterian Female Association for educating young men for the Gospel Ministry," in Charleston, S. C. have voted \$400, for five years to endow a Scholarship, in the Literary and Theological Seminary about to be established in that State.

OBITUARY.

For the Recorder and Telegraph.
REV. SAMUEL SEWALL.
[Ministry of the Isles of Shoals.]

MESSENGER. Editors.—I have thought that a more particular account of the death of Rev. SAMUEL SEWALL, mentioned in your paper, would be agreeable to his friends, and to all who feel an interest in the little cluster of Islands which were the field of his labours.

Mr. Sewall left the Shoals, and came to Rye, N. H. on the 16th of Feb. "One object of his coming was to endeavour to obtain, in the vicinity, subscriptions of timber, &c. for rebuilding the meeting-house" at the Shoals, which had a little previously been burnt down. He was detained at Rye longer than he intended, chiefly by contrary winds, which would not allow him to return to the Islands. His time, however, was not spent idly. He visited the people, and preached to them on the Sabbath. During the second week of his detention there, he was seized with the prevailing influenza. He so far recovered, however, as to be able to be out, and preach on half of the Sabbath, March 5th. He soon had a return of his disorder; and on the latter part of that week his family were sent for, and had the melancholy satisfaction of arriving in season to be with him in his last hours. He continued to sink under his disease; and on the 16th inst. expired.

Mr. Sewall, in his last sickness, was able to converse but little. "But—what he did say," says a letter received respecting him, "and his whole appearance, manifested much communion with God, and sincere devotedness to his service. He spoke with much feeling of the mercies he experienced, and expressed his satisfaction and delight in the government of God. To a question asked him, 'with much difficulty of utterance, but with great composure, he replied, 'God knows what is best for us. Whilst we are here in the body, we are absent from the Lord.' To his daughter he said, 'I am made to conform to the gospel of Christ. I have been brought to my views clearly.'"

What is said in the same letter respecting Mr. Sewall's last weeks spent in Rye, may be applied to his ministerial life in general. "His preaching, prayers, godly conversation, heavenly temper, and his whole Christian example, have left an impression highly creditable to his Christian and ministerial character, and must have a salutary influence on those who were conversant with him." It is due to the persons concerned, to mention that "his last sickness was at the house of Lieut. Joseph Jenness"—and that nothing was wanting to his comfort, which could be effected by the kindest attentions of the family and neighbourhood, Doctor Parsons, the physician, and Rev. Mr. Porter and family. These persons, and all others who showed Mr. Sewall kindness, will receive the thanks of the Society in whose employ he was engaged. The Rev. Mr. Porter preached his funeral sermon, from 1 Thes. 4. 18, "Wherefore, comfort one another with these words."

It is well known that Mr. Sewall's field of labour was discouraging. Yet he ever seemed to be supported by a firm faith that God was able to convert even the barren rock into a fruitful garden. And through his labours, and those of his family, during a year and a half, the time he resided at the Shoals—some improvement has evidently been made; good has evidently been done. And could he have continued there, there is reason to believe that the state of those Islands might, in the course of a few years, have undergone no inconsiderable change. But the Lord has no doubt determined wisely. May the bereaved family have the consolations of religion. And may the destitute people be remembered in the prayers of those who have felt an interest in their welfare.

For the Recorder and Telegraph.

MISS TRYPHENA L. DUTTON.

Died, in Northfield, on the 14th inst. Miss TRYPHENA L. DUTTON, daughter of Mrs. Mary and the late Dea. Timothy B. D. aged 19. In the death of this amiable and virtuous youth, the surviving parent, and other near friends, feel that they have sustained a great loss. But they are consoled under their affliction, by the full belief that her spirit has united with the triumphant throng of the redeemed. In her childhood, Miss Dutton manifested a mildness and evenness of temper, uncommon in those of her years; and showed a very uniform disposition, to make the will of her parents, her rule of duty. In her youthful years, her amiableness of disposition and winning deportment, very much interested in her favour her associates and acquaintances, and so strictly virtuous did her life appear, that a pious and affectionate mother, rarely had occasion to reprove her for any thing, except for "neglecting the great salvation." But this she continued to neglect until the last autumn. She was then awakened to a sense of her true situation, by the Holy Spirit of God; and was led to see, that notwithstanding her strict morality, she was a sinner, wholly unfit for a holy heaven. She was fully convinced, that she "must be born again, or never see the kingdom of God." In her distress, it is believed that she surrendered her heart unto God; and that she spoke peace to her soul. From that time, till the day of her death, she appeared uniformly to enjoy the comforts of religion.

Her health, which was poor in autumn, declined more rapidly in the winter, and for several months previous to her decease, she believed that she was visited with her last sickness, & that death was fast approaching. But she could look at death without fear; and could look forward into eternity, with a joyful and an unshaken hope that,

through grace, she should enjoy the presence of her Saviour in glory. She manifested a great anxiety for the spiritual welfare of others, and especially for the youth, who had been her acquaintances and associates. She requested that these might be particularly addressed at her funeral, on the importance of early loving and serving the Lord. During several of the last weeks of her illness, her bodily pains were very severe. But she appeared patient and submissive; and said that she had her Saviour's presence with her, to support and comfort her. And when the hour of her departure came, she could confidently say, in the full exercise of her reason, that she "feared no evil, for her Saviour was with her." And she cheerfully resigned her breath, fully believing that she had "a building of God, an house not made with hands, eternal in the heavens." May the youth who were her associates, and all the youth who read these lines, prepare now to follow her in peace; that they "may die the death of the righteous, and that their last end may be like hers."

MISSES C. & M. BEECHER.

WILL commence the Summer Term of their School on the 17th of May. Those who may wish to place young ladies under their care in the family as well as in the School, are informed that, (with the assistance of another lady) they are about to open a boarding-house, for the accommodation of their pupils. A Teacher of French, and a Teacher of Music and Drawing, will hereafter be attached to the School, and those who wish to learn to speak French, can enjoy the advantage of boarding with the Teacher, and of hearing daily conversation in that language. Particular attention will be paid to the manners and conversation of the young ladies, and occasional opportunities of mingling in good society, will be afforded to all the members of the School, of a suitable age.

Price of tuition in English studies, \$6 per quarter, to be paid in advance. French and Latin, \$8. Music, \$10. Drawing, \$3.

Those who may wish to obtain board in their family are requested to apply before their ensuing vacation, which commences the 12th of April. Hartford, March 31.

CLASSICAL SCHOOL IN GRANVILLE.

Under the care of Rev. TIMOTHY MATHER COOLEY. THE next term will commence on the fourth Wednesday in April next, and continue till the last Wednesday in August.

It is the exclusive object in this school to prepare young men for College, by a course of thorough and accurate instruction in the Latin and Greek Languages, Arithmetic, Geography, and the study of the Classics. The government of the school, though strict, will be entirely paternal, and the health, moral habits, proficiency and economy of each pupil, will be attended to with care. An able assistant is engaged, and the number of students will be limited. Board will be furnished, either with the Teachers, or in pious and respectable families in the immediate vicinity.

In this pleasant situation, distinguished for its healthfulness and good morals, where youth are less exposed to temptation, than in populous places, are many advantages for forming their intellectual and moral habits.

BRADFORD ACADEMY.

THE first summer term at this Institution will commence on Wednesday, May 3; at which time the "Female Department" will be opened for the reception of young ladies, under the care of the same Preceptor and Preceptresses as in former seasons.

As the course of instruction will embrace all the branches of an English education, young ladies at their entrance will be admitted to such classes as their talents and acquirements will permit.

Callahan's Algebra has been added to the course of Mathematical studies, and Simpson's Euclid is substituted for Playfair's Euclid.

There will be delivered a short course of lectures on Astronomy, Chemistry, Philosophy, &c. at which all the students will have the privilege of attending.

An very considerable addition has been made to the apparatus for Chemistry, and Philosophy, those sciences will be illustrated with experiments.

The first term will be thirteen weeks.

BENJAMIN GREENLEAF, Preceptor, Bradford Academy, March 7, 1826. dw [sub 17]

FEMALE SEMINARY AT WETHERSFIELD, CONNECTICUT.

THIS Institution will be open the ensuing season, during two terms of 14 weeks each, separated by a fortnight's vacation. The first term will commence on the second Wednesday in April. Price of tuition \$7 a term, to be paid in advance.

To exhibit a more extended account of this Institution, than could be conveniently admitted into the common vehicles of information, a Prospectus is published in the form of a pamphlet; which may now or very soon be had at the Bookstores of Messrs. Crocker & Brewster, Messrs. Cummings, Hilliard & Co. or of Messrs. Richardson & Lord.

Wethersfield, March 24, 1826. JOS. EMERSON.

TO THE PUBLIC GENERALLY.

BOOK OF PERMANENT VALUE. SAMUEL T. ARMSTRONG & COMPANY, & BROTHERS, 50, Cornhill, Boston, and JOHN P. HAYES, 182, Broadway, New-York, would inform the Public that the new and complete stereotype edition of

SCOTT'S FAMILY BIBLE.

Is Published in Six Volumes, Royal octavo; comprising all the Holy Scriptures of the Old and New Testaments, with the Notes explanatory of the same, the Practical Observations, the Marginal Readings, and all the copious Marginal References. Price \$21 in boards: \$24 in sheep: \$30 in calf: but a discount will be made when three copies or more are taken.

This work is too well known, perhaps, to require any description by way of recommendation; but certificates of its value and utility have been given by most of the eminent divines of various denominations in our country, and among others by the

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